Chapter One The Re Enchantment Of The World

Organizations change. They grow, they adapt, they evolve. The effects of organizational change are important, varied and complex and analyzing and understanding them is vital for students, academics and researchers in all business schools. The Routledge Companion to Organizational Change offers a comprehensive and authoritative overview of the field. The volume brings together the very best contributors not only from the field of organizational change, but also from adjacent fields, such as strategy and leadership. These contributors offer fresh and challenging insights to the mainstream themes of this discipline. Surveying the state of the discipline and introducing new, cutting-edge themes, this book is a valuable reference source for students and academics in this area.

Compares the imagined threat of terrorism in America to the reality of terrorist threats, arguing that "unseen dangers" and destruction fantasies in popular culture contribute to a disproportional sense of fear and a cumbersome homeland security bureaucracy.

Jonathan Edwards's Philosophy of Nature: The Re-Enchantment of the World in the Age of Scientific Reasoning analyses the works of Jonathan Edwards (1703-1758) on natural philosophy in a series of contexts within which they may best be explored and understood. Its aim is to place Edwards's writings on natural philosophy in the broad historical, theological and scientific context of a wide variety of religious responses to the rise of modern science in the early modern period - John Donne's reaction to the new astronomical philosophy of Copernicus, Kepler and Galileo, as well as to Francis Bacon's new natural philosophy; Blaise Pascal's response to Descartes' mechanical philosophy; the reactions to Newtonian science

and finally Jonathan Edwards's response to the scientific culture and imagination of his time. Writing landscapes inevitably occurs in dialogue with a long textual and pictorial tradition, but first-hand experience also provides key stimuli to many writers' accounts. This monograph employs a comparative lens to offer an intervention in debates between literary scholars who focus on genre and those cultural geographers who are concerned that self-perpetuating literary tropes marginalize practical engagements. Suggesting that representation and experience are not competing paradigms for landscape, Daniel Weston argues that in the hands of contemporary writers they are complementary forces building composite articulations of place. In five case studies, Weston matches a writer to a mode of apprehending place - W.G. Sebald with picturing, Ciaran Carson with mapping, Iain Sinclair with walking, Robert Macfarlane with engaging, Kathleen Jamie with noticing. Drawing out a range of sites at which representation and experience interact, Weston's argument is twofold: first, interaction between traditions of landscape writing and direct experience of landscapes are mutually influential; and second, writers increasingly deploy style, form, and descriptive aesthetics to recover the experience of place in the poetics of the text itself. As Weston shows, emergent landscape writing shuttles across generic boundaries, reflecting the fact that the landscapes traversed are built out of a combination of real and imaginary sources.

Many twenty-first-century evangelical charismatics in Britain are looking for a faith that works. They want to experience the miraculous in terms of healings and Godsent financial provision. Many have left the mainstream churches to join independentcharismatic churches led by those who are perceived to have special insights and to teach principles that will help believers experience the miraculous. But all is not rosy in this promised paradise, and when people are

not healed or they remain poor they are often told that it is because they did not have enough faith. This study discovers the origin of the principles that are taught by some charismatic leaders. Glyn Ackerley identifies them as the same ideas that are taught by the positive confession, health, wealth, and prosperity movement, originating in the United States. The origins of the ideas are traced back to New Thought metaphysics and its background philosophies of subjective idealism and pragmatism. These principles were imported into the UK through contact between British leaders and those influenced by American word of faith teachers. Glyn Ackerley explains the persuasiveness of such teachers by examining case studies, suggesting their miracles may well have socialand psychological explanations rather than divine origins.

Twentieth-century literature changed understandings of what it meant to be human. Mads Rosendahl Thomsen, in this historical overview, presents a record of literature's changing ideas of mankind, questioning the degree to which literature records and creates visions of the new human. Grounded in the theory of Niklas Luhmann and drawing on canonical works, Thomsen uses literary changes in the mind, body and society to define the new human. He begins with the modernist minds of Virginia Woolf, Williams Carlos Williams and Louis-Ferdinand Celine's, discusses the society-changing concepts envisioned by Chinua Achebe, Mo Yan and Orhan Pamuk. He concludes with science fiction, discussing Don DeLillo and Michel Houellebecq's ideas of revolutionizing man through biotechnology. This is a study about imagination, aesthetics and ethics that demonstrates literature's capacity to not only imagine the future but portray the conflicting desires between individual and various collectives better than any other media. A study that heightens reflections on human evolution and

posthumanism.

Social work education has the potential to be transformative, consciousness raising, and to produce social change while inspiring hope in students for the creation of more just systems. An understanding of oppression, its diverse manifestations, and its differential impact on vulnerable individuals and groups is essential to contemporary social work education. What then is the best manner in which to prepare educators for the immensely important, complex, and multidimensional role as teacher of social work? Most social work instructors learn to teach through trial and error, bringing their own style, experiences, and preferences to the endeavour rather than having a formal program of education and instruction on how to best educate and instruct. This book addresses the complex and uncertain field of social work education, gathering together thirty experienced professors and practitioners who teach in BSW, MSW, and PhD programs. Together, the contributors create a framework for social work educators to reflect on how they teach, why they teach in specific ways, and what works best for teaching in the discipline of social work.

In our contemporary post-modern world, popular forms of spirituality are increasingly engaging with notions of re-enchantment - of self and community. Not only are narratives of re-enchantment appearing in popular culture at the personal and spiritual level, but also they are often accompanied by a pragmatic approach that calls for political activism and the desire to change the world to incorporate these new ideas. Drawing on case studies of particular groups, including pagans, witches, radical faeries, post-modern tourists, and queer and goddess groups, contributors from Australia, the UK and North America discuss various forms of spirituality and how they contribute to self-knowledge, identity, and community life. The book

documents an emerging engagement between new quasi-religious groups and political action, eco-paganism, post-colonial youth culture and alternative health movements to explore how social change emerges.

Engages in a self-critical examination of the pragmatist conception of truth integrating ethics, epistemology, and philosophy of religion.

One of Max Weber's contemporaries described him as 'a child of the Enlightenment born too late' whose work is a 'vitriolic attack on religion'. Subsequent Weber scholarship has largely affirmed this valuation of Weber and characterized his scholarship as a manifestation of the very disenchantment that Weber describes. In The Postmodern Significance of Max Weber's Legacy , Basit Koshul challenges this idea by showing Weber to be a postmodern thinker far ahead of his time.

In a world struggling with environmental and social problems resistant to current solutions, education needs to explore ways to 'enlarge the space of the possible' rather than only 'replicate the existing possible'. To respond to this challenge, this book troubles dominant Western philosophical conceptions which continue to have wide-ranging influence in education worldwide and which limit more sustainable ways to be in the world together. It argues for the importance of opening spaces in and through which unique subjects can emerge, bringing potential for new ways of being and as yet unimagined futures. The book makes a valuable contribution to international growing interest in Arendtian thinking, complexity and emergence, feminist thinking, the

emerging field of anticipation studies, the posthuman and engagement with Indigenous scholarship and practices in ways which attempt to be non-appropriating. Sustainability continues to be a vital theme in education, and the book responds to a desire to encourage education which invites more sustainable processes and ways of being in addition to education which limits itself to teaching about, or for, sustainability. Sustainable and Democratic Education will be of great interest to academics and practitioners working with sustainability, Indigenous scholarship, complexity theory and the posthuman and what these ideas can mean in and for education.

Music, by its indeterminate levels of meaning, poses a necessary challenge to a theology bound up in words. Its distinctive nature as temporal and embodied allows a unique point of access to theological understanding. Yet music does not exist in a cultural vacuum, conveying universal truths, but is a part of the complex nature of human lives. This understanding of music as theology stems from a conviction that music is a theological means of knowing: knowing something indeterminate, yet meaningful. This is an exploration of the means by which music might say something otherwise unsayable, and in doing so, allow for an encounter with the mystery of God. While humanist sensibilities have played a formative role in the advancement of our species, critical attention to humanism as a field of study is a more recent development. As a system of thought that values human needs and experiences over supernatural concerns, humanism has gained greater attention amid the rapidly shifting

demographics of religious communities, especially in Europe and North America. This outlook on the world has taken on global dimensions as well, with activists, artists, and thinkers forming a humanistic response not only to traditional religion, but to the pressing social and political issues of the 21st century. With in-depth, scholarly chapters, The Oxford Handbook of Humanism aims to cover the subject by analyzing its history, its philosophical development, its influence on culture, and its engagement with social and political issues. In order to expand the field beyond more Western-focused works, the Handook discusses humanism as a worldwide phenomenon, with regional surveys that explore how the concept has developed in particular contexts. The Handbook also approaches humanism as both an opponent to traditional religion as well as a philosophy that some religions have explicitly adopted. By both synthesizing the field, and discussing how it continues to grow and develop, the Handbook promises to be a landmark volume, relevant to both humanism and the rapidly changing religious landscape.

It is a commonplace that the modern world cannot be experienced as enchanted--that the very concept of enchantment belongs to past ages of superstition. Jane Bennett challenges that view. She seeks to rehabilitate enchantment, showing not only how it is still possible to experience genuine wonder, but how such experience is crucial to motivating ethical behavior. A creative blend of political theory, philosophy, and literary studies, this book is a powerful and innovative contribution to an emerging

interdisciplinary conversation about the deep connections between ethics, aesthetics, and politics. As Bennett describes it, enchantment is a sense of openness to the unusual, the captivating, and the disturbing in everyday life. She guides us through a wide and often surprising range of sources of enchantment, showing that we can still find enchantment in nature, for example, but also in such unexpected places as modern technology, advertising, and even bureaucracy. She then explains how everyday moments of enchantment can be cultivated to build an ethics of generosity, stimulating the emotional energy and honing the perceptual refinement necessary to follow moral codes. Throughout, Bennett draws on thinkers and writers as diverse as Kant, Schiller, Thoreau, Kafka, Marx, Weber, Adorno, and Deleuze. With its range and daring, The Enchantment of Modern Life is a provocative challenge to the centuries-old "narrative of disenchantment," one that presents a new "alter-tale" that discloses our profound attachment to the human and nonhuman world.

Based on four years of embedded observation in the cabinet of a European Commissioner, this book develops a sociology of international political work. Empirically, it offers an insider's chronicle of the European Union between 2015 and 2019. The analysis traces the successes and failures of Commissioner Pierre Moscovici and his team on five issues that defined European politics between 2015 and 2019: the Greek crisis, budgetary disputes with Spain and Portugal, the rise of populism in Italy, the reform of the eurozone, and the fight against tax evasion. The aim is not to

ascertain whether the Commission's policy was good or bad, but to understand how political work is done in a European Union where the 'spectacle of power' is blurred by 24 official languages, 28 national histories, a powerful technocracy, and sometimes opaque institutions. As a life-long socialist politician and former French finance minister, Pierre Moscovici was perhaps the most intensely political character in Jean-Claude Juncker's self-styled 'Political Commission'. Brandishing his leftist identity, rejecting technocratic talk, he surrounded himself with staffers sharing his ambition - but also critical of his actions. Shadowing them from the corridors of the Berlaymont, the seat of the European Commission, to Washington and Athens, The Political Commissioner throws light on the partisan struggles that shaped the Juncker Commission, tensions with the Eurogroup and the Parliament, and recurring conflicts with the Member States. It also shows how political staffers operate informally and in their interaction with the media and civil servants, as they craft and sell public policies to the public. In this ethnographic narrative, French politics is never far away. Decoding the European policy of a French, Socialist Commissioner, first under François Hollande and then Emmanuel Macron, the book investigates the dynamics that sometimes bring Brussels and Paris together, sometimes set them apart. Transformations in Governance is a major academic book series from Oxford University Press. It is designed to accommodate the impressive growth of research in comparative politics, international relations, public policy, federalism, and environmental and urban studies concerned with the dispersion

of authority from central states to supranational institutions, subnational governments, and public-private networks. It brings together work that advances our understanding of the organization, causes, and consequences of multilevel and complex governance. The series is selective, containing annually a small number of books of exceptionally high quality by leading and emerging scholars. The series is edited by Liesbet Hooghe and Gary Marks of the University of North Carolina, Chapel Hill, and Walter Mattli of the University of Oxford.

Generations X and Y are plugged into the contemporary world of consumption, popular culture, and the internet. These generations treat knowledge and belief as a more flexible concept, often focusing on the practical rather than the theoretical and often drawing on conflicting sources in both popular and cyber culture. Their approach to religious belief and practice requires a new way of studying the sociology of religion. 'Sociology of Religion for Generations X and Y' examines key world religions - Buddhism, Christianity and Islam - as well as newer religious groups, such as Scientology, New Age, Witchcraft and online communities such as Jediism and Matrixism. The book covers a range of key concepts: secularisation and modernisation, re-enchantment, the 'McDonaldisation' of society, and the easternisation of the west. Each chapter opens with a case study from popular culture or the internet which takes the reader to the heart of the topic being discussed. Employing both classical sociological theory and contemporary critical theory, 'Sociology of Religion for

Generations X and Y' explains where contemporary religion and spirituality are coming from, where they are now, and where they are going.

Challenges the conventional view of a "disenchanted" and secular modernity, and recovers the complex relation that exists between science, religion, and esotericism in the modern world. Max Weber famously characterized the ongoing process of intellectualization and rationalization that separates the natural world from the divine (by excluding magic and value from the realm of science, and reason and fact from the realm of religion) as the "disenchantment of the world." Egil Asprem argues for a conceptual shift in how we view this key narrative of modernity. Instead of a sociohistorical process of disenchantment that produces increasingly rational minds, Asprem maintains that the continued presence of "magic" and "enchantment" in people's everyday experience of the world created an intellectual problem for those few who were socialized to believe that nature should contain no such incalculable mysteries. Drawing on a wide range of early twentieth-century primary sources from theoretical physics, occultism, embryology, radioactivity, psychical research, and other fields, Asprem casts the intellectual life of high modernity as a synchronic struggle across conspicuously different fields that shared surprisingly similar intellectual problems about value, meaning, and the limits of knowledge. "The Problem of Disenchantment is, in its

entirety, extraordinarily well researched, argued, and written—representing at once the most complete and nuanced treatment of the notion of disenchantment within this network of scientific, religious, philosophical, and esoteric discourses and currents." — Nova Religio

In the 1960s, Americans combined psychedelics with Buddhist meditation to achieve direct experience through altered states of consciousness. As some practitioners became more committed to Buddhism, they abandoned the use of psychedelics in favor of stricter mental discipline, but others carried on with the experiment, advancing a fascinating alchemy called psychedelic Buddhism. Many think exploration with psychedelics in Buddhism faded with the revolutionary spirit of the sixties, but the underground practice has evolved into a brand of religiosity as eclectic and challenging as the era that created it. Altered States combines interviews with well-known figures in American Buddhism and psychedelic spirituality—including Lama Surya Das, Erik Davis, Geoffrey Shugen Arnold Sensei, Rick Strassman, and Charles Tart—and personal stories of everyday practitioners to define a distinctly American religious phenomenon. The nuanced perspective that emerges, grounded in a detailed history of psychedelic religious experience, adds critical depth to debates over the controlled use of psychedelics and drug-induced mysticism. The book also opens new paths of

inquiry into such issues as re-enchantment, the limits of rationality, the biochemical and psychosocial basis of altered states of consciousness, and the nature of subjectivity.

This volume presents interdisciplinary, intercultural, and interreligious approaches directed toward the articulation of a pneumatological theology in its broadest sense, especially in terms of attempting to conceive of a spirit-filled world.

Making Sense utilises art practice as a pro-active way of thinking that helps us to make sense of the world. It does this by developing an applied understanding of how we can use art as a method of healing and as a critical method of research. Drawing from poststructuralist philosophy, psychoanalysis, arts therapies, and the creative processes of a range of contemporary artists, the book appeals to the fields of art theory, the arts therapies, aesthetics and art practice, whilst it opens the regenerative affects of art-making to everyone. It does this by proposing the agency of 'transformative therapeutics', which defines how art helps us to make sense of the world, by activating, nourishing and understanding a particular world view or situation therein. The purpose of the book is to question and understand how and why art has this facility and power, and make the creative and healing properties of certain modes of expression widely accessible,

practical and useful.

Magical Realism and the History of the Emotions in Latin America rethinks the rise and fall of magical realism in Latin America in the light of the cultural history of the emotions, and in conversation with contemporary theories of the affects. It explores how twentieth-century magical realist narrative reimagines public and collective forms of feeling, in particular the colonial history of wonder in the wake of the voyages to the New World. Magical Realism and the History of the Emotions in Latin America argues that this reconceptualization of magical realism also invites a new reading of its marked devaluation in contemporary Latin American literature, suggesting that this turning point responds to major changes in the uses and circulation of forms of emotional intensity in the present.

The first major work to examine Joseph Cornell's relationship to American modernism Joseph Cornell (1903–1972) is best known for his exquisite and alluring box constructions, in which he transformed found objects—such as celestial charts, glass ice cubes, and feathers—into enchanted worlds that blur the boundaries between fantasy and the commonplace. Situating Cornell within the broader artistic, cultural, and political debates of midcentury America, this innovative and interdisciplinary account reveals enchantment's relevance to the history of American modernism. In this beautifully illustrated book, Marci Kwon

explores Cornell's attempts to convey enchantment—an ephemeral experience that exceeds rational explanation—in material form. Examining his box constructions, graphic design projects, and cinematic experiments, she shows how he turned to formal strategies drawn from movements like Transcendentalism and Romanticism to figure the immaterial. Kwon provides new perspectives on Cornell's artistic and graphic design career, bringing vividly to life a wide circle of acquaintances that included artists, poets, writers, and filmmakers such as Mina Loy, Lincoln Kirstein, Frank O'Hara, and Stan Brakhage. Cornell's participation in these varied milieus elucidates enchantment's centrality to midcentury conversations about art's potential for power and moral authority, and reveals how enchantment and modernity came to be understood as opposing forces. Leading contemporary artists such as Betye Saar and Carolee Schneemann turned to Cornell's enchantment as a resource for their own anti-racist, feminist projects. Spanning four decades of the artist's career, Enchantments sheds critical light on Cornell's engagement with many key episodes in American modernism, from Abstract Expressionism, 1930s "folk art," and the emergence of New York School poetry and experimental cinema to the transatlantic migration of Symbolism, Surrealism, and ballet.
In Reimagining Zen in a Secular Age André van der Braak uses Charles Taylor's

A Secular Age to describe the encounter between Japanese Zen Buddhism and Western modernity. He proposes how D?gen's thought offers resources for a reimagining of Zen.

Reevaluating the significance of location in contemporary film practice and urban cultural theory, Film, Mobility and Urban Space explores the role of moving images in representations and perceptions of everyday urban landscapes. Les Roberts draws on over 1,700 films of Liverpool from 1897 to the present and combines critical spatial analysis, archival research, and qualitative methods to navigate the city's cinematic geographies as mapped across a broad spectrum of film genres, including amateur film, travelogues, newsreels, promotional films, documentaries, and features.

The ever growing library on the history of eugenics and fascism focuses largely on nation states, while this monograph asks why an ethnic minority, the Transylvanian Saxons, turned to eugenics as a means of self-empowerment in interwar Romania. The Eugenic Fortress investigates and unpacks the eugenic movement that emerged in the early twentieth century, and focuses on its conceptual and methodological evolution during the interwar period. Further on, the book analyzes the gradual process of politicisation and radicalisation at the hands of a second generation of Saxon eugenicists in conjunction with the rise of an equally indigenous fascist movement. The Saxon case study offers valuable insights into why an ethnic minority would seek to re-entrench itself behind the race-hygienic walls of a 'eugenic fortress', as well

as the influence host and home nations had upon its design. Georgescu's work is ground breaking in the sense that the history of this uprooted community is usually handled with sensitivity and serious (and critical) research into Transylvanian Saxon involvement with Nazism has been energetically resisted.

Re-Enchanting Art Therapy is written for art therapists, supervisors, students, and colleagues in related fields who seek to approach their work as a living, artistic practice but struggle to do so in the often toxic work environments where art therapy is most needed. Asking "What kills creative vitality?" research uncovered core images that art therapists associate with toxic work and the elements of re-enchantment. Author Lynn Kapitan relates, in stories and images of art therapists, how re-enchantment is a cycling process that requires an unambivalent relationship with creative power. Chapter One uses the myth of the dragon to tell stories of art therapists awakening creative energy in a constantly changing, postmodern world. Chapter Two explores transformation in the symbol of the begging bowl held out to accept whatever is placed within as the materials for creative renewal. Using the research method of "collaborative witness," Chapter Three offers transformative stories of several disenchanted art therapists who discover their disconnection from the primordial source of their creativity in the imagery of water. A community intervention in Chapter Four, the "Reflective Circle of Peers," presents issues and methods that art therapists use to transform their practices. In Chapter Five, Lynn Kapitan addresses fears and yearning in the toxic work environment, where such practices as playing with wolves and painting in the crossroads teach her the values of the threshold space and the fierce hearted embrace of her creativity. Re-Enchanting Art Therapy challenges art therapists to transform the practice of art therapy with creative vitality.

Human beings engage works of the arts in many different ways: they sing songs while working, they kiss icons, they create and dedicate memorials. Yet almost all philosophers of art of the modern period have ignored this variety and focused entirely on just one mode of engagement, namely, disinterested attention. Nicholas Wolterstorff asks why this might be, and proposes that almost all philosophers have accepted the grand narrative concerning art in themodern world. It is generally agreed that in the early modern period, members of the middle class in Western Europe increasingly engaged works of the arts as objects of disinterested attention. The grandnarrative claims that this change represented the arts coming into their own, and that works of art, so engaged, are socially other and transcendent. Wolterstorff rejects this claim, and offers an alternative framework for thinking about the arts. Central to his alternative framework are the idea of the arts as social practices and the idea of works of the arts as having different meaning in different practices.

'Disenchantment' has been a consistent trope in sociology since Weber's appropriation of the term nearly a century ago. In this work I argue that, in contrast to the standard modernization story, organizations have long been subject to countervailing forces other than that that of rationalization. This has been especially true in schools, institutions that exist at the intersection of the logics of bureaucracy, democracy and expressive youth cultures. In this dissertation I identify a uniquely contemporary organizational response to these tensions, one I associate with the notion of 're-enchantment.' I use this term to refer to reforms that identify emotional and intellectual alienation as the primary institutional problems to be overcome and find a solution in the reinvigoration of organizational practices with imagination, creativity, and collaboration. The result is a genre of reform that accepts the logic of standardized and

rationalized outcomes but attempts to transform the process of achieving these goals by 're-enchanting' organizational experience with a sense of connectedness and creativity. In this dissertation I discuss small school reform generally, and a particular instance of it at Mill Town high specifically, as examples of organizational re-enchantment. More than just introducing new practices or structures, small school reform entails an effort to reshape the tactic and practical modes of coordination, what I call ways of being. These are social conventions that allow actors to coordinate with each other and their environment in a way that is grounded in a shared practical understanding of the proper ordering of people and things. In contrast to standard account that locate the barrier to change in the minds of organizational actors, utilizing a mixed-methods approach I show that much of the failure of the reform at Mill Town was not the result of beliefs, attitudes or values of teachers, but rather concerned the complexity of changing culturally disposed, and intersubjectively sustained, modes of coordination in the organization.

In The Politics of Decolonial Investigations Walter D. Mignolo provides a sweeping examination of how coloniality has operated around the world in its myriad forms from the sixteenth century to the twenty-first. Decolonial border thinking allows Mignolo to outline how the combination of the self-fashioned narratives of Western civilization and the hegemony of Eurocentric thought served to eradicate all knowledges in non-European languages and praxes of living and being. Mignolo also traces the geopolitical origins of racialized and gendered classifications, modernity, globalization, and cosmopolitanism, placing them all within the framework of coloniality. Drawing on the work of theorists and decolonial practitioners from the Global South and the Global East, Mignolo shows how coloniality has provoked the emergence of decolonial

politics initiated by delinking from all forms of Western knowledge and subjectivities. The urgent task, Mignolo stresses, is the epistemic reconstitution of categories of thought and praxes of living destituted in the very process of building Western civilization and the idea of modernity. The overcoming of the long-lasting hegemony of the West and its distorted legacies is already underway in all areas of human existence. Mignolo underscores the relevance of the politics of decolonial investigations, in and outside the academy, to liberate ourselves from canonized knowledge, ways of knowing, and praxes of living.

In this provocative new book, Tony Blackshaw argues that Leisure Studies is in a quiet but deep state of crisis. The twenty-first century has brought profound change to all aspects of society, including a plurality of new leisure worlds, and traditional concepts of Leisure Studies fail to capture this richness. This book aims to re-invigorate Leisure Studies by revealing and unpacking these leisure worlds, thereby changing the way we think about leisure and the way we do Leisure Studies. Both trivial and serious in its implications, it is precisely this paradox that makes leisure such a fascinating subject of study. Re-Imagining Leisure Studies presents a new and radical set of methodological rules for studying leisure trends and cultures in contemporary society. It discusses the critical issues that underpin recent developments in leisure theory and explores the key themes of social class, community, politics, freedom and globalization. Marking a turning point in the reception and understanding of Leisure Studies, this book is vital reading for all students and scholars with a social scientific interest in leisure.

Films are modern spiritual phenomena. They function as such in at least three profound ways: world projection, thought experiments, and catharsis (i.e., as dreams, doubt, and dread). Understanding film in this way allows for a theological account of the experience that speaks to

the religious possibilities of film that far extend the portrayal of religious themes or content. Dreams, Doubt, and Dread: The Spiritual in Film aims to address films as spiritual experiences. This collection of short essays and dialogues examines films phenomenologically--through the experience of the viewer as an agent having been acted upon in the functioning of the film itself. Authors were invited to take one of the main themes and creatively consider how film, in their experiences, has provided opportunities for new modes of thinking. Contributors will then engaged one another in a dialogue about the similarities and differences in their descriptions of film as spiritual phenomena. The intended aim of this text is to shift contemporary theological film engagement away from a simple mode of analysis in which theological concepts are simply read into the film itself and begin to let films speak for themselves as profoundly spiritual experiences.

In 1997 and 1998, the American secular philosopher Richard Rorty published a set of predictions about the twenty-first century ranging from the years 2014-95. He predicted, for instance, the election of a "strong man" in the 2016 presidential race and the proliferation of gun violence starting in 2014. He labels the years from 2014-44 the darkest years of American history, politics, and society. From 2045-95, Rorty thinks his own vision for "social hope" will be implemented within American society--a vision that includes charity (in the Pauline sense), solidarity, and sympathy. Rorty considers himself a leftist, liberal, and a philosopher of hope. So why would a philosopher of hope predict such darkness and despair? In The Dark Years? Philosophy, Politics, and the Problem of Predictions philosopher and political theorist Jacob L. Goodson explains the fullness of Rorty's predictions, the problem of making predictions within the social sciences, and the reasons why even Rorty's vision for life after the "dark years" fails

us on the standards of hope. Goodson argues that we ought to challenge the monopoly that American politics has as our object of hope. Goodson makes the case for a melancholic yet redemptive hope.

Like any other subject, the study of religion is a child of its time. Shaped and forged over the course of the twentieth century, it has reflected the interests and political situation of the world at the time. As the twenty-first century unfolds, it is undergoing a major transition along with religion itself. This volume showcases new work and new approaches to religion which work across boundaries of religious tradition, academic discipline and region. The influence of globalizing processes has been evident in social and cultural networking by way of new media like the internet, in the extensive power of global capitalism and in the increasing influence of international bodies and legal instruments. Religion has been changing and adapting too. This handbook offers fresh insights on the dynamic reality of religion in global societies today by underscoring transformations in eight key areas: Market and Branding; Contemporary Ethics and Virtues; Intimate Identities; Transnational Movements; Diasporic Communities; Responses to Diversity; National Tensions; and Reflections on 'Religion'. These themes demonstrate the handbook's new topics and approaches that move beyond existing agendas. Bringing together scholars of all

ages and stages of career from around the world, the handbook showcases the dynamism of religion in global societies. It is an accessible introduction to new ways of approaching the study of religion practically, theoretically and geographically.

In Dark Enlightenment Kennet Granholm provides a detailed look at the Left-Hand Path magic order Dragon Rouge in particular and explores the contexts of contemporary esoteric magic in general.

This title takes a comprehensive approach, exploring the physical, social, psychological, and spiritual dimensions of death, dying, and bereavement.Through personal stories from real people, Death, Dying, and Bereavement provides readers with a context for understanding their changing encounters with such difficult concepts.

Argues for a renewed vision of the cosmos based on the centrality of the human encounter with the sacred.

This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published

in 1997.

Examines extremity as a political and cultural phenomenon in the late 20th and early 21st century. It argues that we can discern a 'continuum of extremes/extremity' on which we may locate practices as diverse as Abu Ghraib, extreme sports, biomedical TV series and horror films.

This century has been marked by the rapid and divergent uptake of mobile telephony throughout the world. The mobile phone has become a poignant symbol for postmodernity and the attendant modes of global mobility and immobility. Most notably, the icon of the mobile phone is most palpable in the Asia-Pacific in which a diversity of innovation and consumer practices – reflecting gender and locality – can be found. Through the lens of gendered mobile media, Mobile Media in the Asia Pacific provides insight into this phenomenon by focusing on case studies in Japan, South Korea, China and Australia. Despite the ubiquity and multi-layered nature of mobile media in the region, the patterns of female consumption have received little attention in the growing literature on mobile communication globally. Utilising ethnographic research conducted in the Asia-Pacific over a six-year period, this book investigates the relationship between gender, technology and various forms of mobility and immobility in the region. This book outlines the emerging modes of gender performativity that

makes the Asia-Pacific region so distinct to other regions globally. Mobile Media in the Asia Pacific is a fascinating read for students and scholars interested in new media and gender in the Asia-Pacific region.

"This book looks at the agricultural year as a starting point for a deepening of Earth-centered spirituality. It gives a set of back stories to ease the reader into a time between the pre-Industrial Era and the uncertainly of the modern one, into a place where the fast-moving stress of American life can be affected by a better connection to not only the natural world but also the pageantries of the year as expressed through seasonal festivals and celebrations"--

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